





name of all the rest, "We are all Christians, and believe that Christ is our only God and king, and we will sacrifice to none but him." Hereupon the fire was kindled, and many men, women and children were burned alive. The punishments that these Christians endured, were so great and horrible, that the tongue is able to describe them: such as whippings, scourges, rackings, horrible scrapings, fire-ships, boats, into which many were put and sunk into the sea; also hanging upon crosses, binding some to bodies of trees, with their heads hanging downwards; hanging others by the middle on the gallows, till they died of hunger; throwing many alive to bears, leopards, wild bulls; pricking others with bodkins, and talons of beasts, till they were almost dead.

The Christians being assembled at Antioch, one Romanus ran to them, declaring that the wolves were at hand, who would devour them; yet he exhorted them not to fear. A band of armed men were sent against them, but they kept their faith; while the soldiers sent word to their captain, that they could not force the Christians to deny their faith, by reason of Romanus, who did so mightily encourage them. The captain commanded that he should be brought before him, which was accordingly done. "What," said the captain, "art thou the author of this sedition? Art thou the cause that so many lose their lives? By the gods, I swear, that thou shalt answer for them all, and shalt suffer those torments that thou encouragest them to undergo." Romanus answered, thy sentence I willingly embrace. I refuse not to be sacrificed for my brethren, and that by as cruel torments as thou canst invent. The captain being much enraged with this stout answer, commanded him to be suspended, and his bowels drawn out; whereupon the executioner said, "not so, this man is of noble parentage, and therefore he may not be put to so ignominious a death."

"Scourge him then," said the captain, "with whips having knots of lead at the end." But Romanus sang all the time of this whipping, requiring not to favor him for nobility's sake; "for the blood of prophets," said he, "but the Christian profession makes me noble." Then he denied their idol gods, which so enraged the tyrant, that he commanded his sides to be lanced with knives, till the bones were laid bare; yet still did the sufferer preach the living God, and the Lord Jesus Christ. The tyrant then commanded them to strike out his teeth; also his face was buffeted, his eyelids torn, his cheeks fashed with knives; the skin of his head pulled off. In the midst of which he said, "I thank thee, O captain, that thou hast opened to me so many wounds as mouths whereby I may preach my Lord and Saviour Jesus Christ." The captain astonished at his constancy bade them give over tormenting him; yet he threatened to burn him, reviled him, and blasphemed God, saying, "thy crucified Christ is but a yesterday's God, the gods of the Gentiles are of the greatest antiquity." But Romanus, taking occasion from thence, declared the eternity of Christ, saying, "give me a Christian child of seven years old, and thou shalt hear what he will say." Hereupon a boy was called out of the multitude, to whom Romanus said, "tell me my babe, whether thou thinkest it reason that we worship Christ, and is Christ one with the Father; or that we worship many gods?" The child answered, "that certainly Christ must be one with the true God; for that there be many gods, we children cannot believe." The captain, amazed at this, said, "thou young villain and traitor, where and of whom learnest thou this lesson?" Of my mother, said he, with whose milk I sucked in this lesson, that I must believe in Christ. The mother was called, and she gladly appeared. The tyrant commanded the child to be tied up and scourged. The bystanders, beholding this merciless act, could not refrain from tears. After this the cruel tormentors pulled off the skin from the crown of the child's head: the mother crying, "suffer, my child, soon thou shalt pass to him who will adorn thy head with a crown of glory." The captain finding the child invincible, and himself vanquished, commanded him to be cast into a stinking prison, whilst the torments of Romanus were renewed and increased. Then was Romanus brought forth again to receive new stripes upon his old sores, the flesh being torn, and the bare bones appearing; yet the tyrant raged like a madman, quarrelling with the tormentors for dealing so mildly, commanding them to cut, prick and pinch him. Then he passed sentence upon him, together with the child, to be burned to death. When they came to the place of execution, the tormentors required the child of his mother; for she had carried it to her arms from the prison. She kissed it, delivered it to them, and as the executioner was striking off its head, she said, farewell my sweet child. The child's head being struck off, the mother wrapped it in a garment, laid it to her breast, and departed. Then was Romanus cast into a fire, which being quenched by a great storm of rain which was falling at that time, the tyrant commanded his tongue to be cut out, and afterwards caused him to be strangled in his prison.

#### PASTORAL LETTER.

From the Pastoral Letter of the Bishops of the Protestant Episcopal Church in America, written at their general convention, in the month of November, in Philadelphia, we make the following animating extracts.

"In endeavoring to look beyond the veil that conceals futurity from our view, different minds will be more or less sanguine, according to their different temperaments and habits of thought. As the subject is seen by many, and among them by those who now address you; when we consider the magnitude of the event which has given a new world, as it were, for the accommodation of the human race; and when we trace, in the experience of past ages, that nothing but the possession of civil liberty, with its endowments, could have brought this part of the American continent to its present state of cultivation and prosperity, we cannot but perceive, in this event, the counsels of the great Being, who doth according to his will in the armies of heaven, and among the inhabitants of the earth."

"We may, therefore, build our hopes on the foundation, that the use and benefit of mankind was the object of divine Providence in bringing the land which we inhabit within the reach of intellectual improvement and civilization. But God, in the accomplishment of his purposes, acts by the instrumentality of second causes; and in this great work renders as well the faculties of the human mind, as the laws which he has assigned to matter, subservient to his will. Now it is only in a state of civil happiness that those powers are competent to the effecting of an object like that contemplated. It is not by the subjects of despotic sway, insecure in their possessions, and liable in their persons to the capricious will of their rulers, that the rough bosom of nature can be made to disclose its treasures. No, it is civil and religious freedom, with the security and the incentives which it supplies, that must brace the nerves and keep alive the hopes of hardy industry. It is this which, making the peasant rejoice in his honest offspring, and the certainty that he is laboring for himself and for them, must tempt him to brave the hardships and the dangers of the wilderness, and to hew out for himself a possession in its recesses."

"What a prospect does this consideration open to our view! A Chaldean seer, surveying the Israelitish camp, and having an insight into futurity, exclaimed with wonder—'Who can count the dust of Jacob, or number a fourth part of the tribes of Israel?' we may ask—Who can count the numbers to be hereafter sustained by a cultivation, of which the present is no more than the beginning? Who can have a conception of the fields laden with harvests, which shall succeed to our immeasurable deserts; and of the cities, which, in centuries to come, shall adorn the banks of our innumerable lakes and rivers? Or who can form an idea of the extent of useful arts,

which, throughout this new field of ingenuity and labor, shall be set at work for the adding to the stock of human comfort? Here is an object worthy of the great Being who sways the sceptre of the universe, and whose providence is thus illustrated in verifying what is declared of him in his word—'The earth hath he given to the children of men.'"

"Above all, and what is the most pertinent to the present purpose, we may consider as connected with the views of Providence in the progress of American improvement, that there will be a greater diffusion of the Gospel, with all its invaluable benefits. We cannot but expect, that, with a growing population, there will be a progressive enlargement of the sphere of the revelation which 'has brought life and immortality to light.' The advancement of our holy religion will probably continue, as it has been heretofore, gradual, but sure. Ages may roll away, and empires may rise and fall, before shall come the promised era, when 'all the kingdoms of the world shall be the kingdom of the Lord and of his Christ.' But, as we rest our expectations of that event on the rock of his never failing promise, we have reason to rejoice in what ever promotes the accomplishment of it, by extending the profession of Christianity over the immeasurable wilds of this immense continent. Blessed religion! which heightens the pleasures and assuages the sorrows of life; which animates to the discharge of present duties, and opens to the view the prospect of a happy immortality; and which is the guardian of civil happiness, in the sanctions brought by it to every branch of social justice and beneficence. May its radiance continue to extend itself over these western regions, until they shall every where be covered by a population enjoying the full splendor of gospel day! In the mean time may we all have our eyes open to the light of revealed truth! May we, to it, not only as the inspirer of private virtue, but as the best security of social order; which, without its powerful aids, will be lost in a general profligacy of manners!"

"We ought not to conclude this address, without an affectionate entreaty to our brethren of the clergy in particular, to concur with us in the pronouncement of all the objects which have been detailed. They and we live at a very eventful period of time; supposed, by many inquirers into the sense of prophecy, to be within its eye in that department of the apocalyptic vision, in which, after a long series of years of corruption, and of darkness, there is seen 'an angel flying in the midst of heaven, having the everlasting Gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.' Whether the bright prospects thus opened on us are to be realized to any living, or are reserved to more distant times, there is always lying on us the duty of 'having our loins girt about, and our lamps burning.' It is a low estimate of the ministry to suppose its claims satisfied by an exemption from immorality and from indecorum, or by a round of prescribed performances, without an interest taken in the object of them. It is a life of anxiety and of labor; and there will not be a cessation of them so long as there shall be but partially accomplished the work laid on us in ordination, of 'doing all that lieth in us, to bring all such as are or shall be committed to our charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfection of age in Christ, that there be no place left among us either for error in religion, or for viciousness of life.' That this may be the object of their and of our endeavors, until we shall be called upon to give an account of our respective stewardships, may God our Lord's infinite mercy grant, through Jesus Christ our Lord."

An extract from Dr. Adam Clarke's Sermon on Luke xvi. 13-31, concerning the rich man and Lazarus.

"How true, then, the saying, 'If they hear not Moses and the Prophets, neither would they be persuaded though one rose from the dead.'—Christ caused this to be exemplified in the most literal manner, by raising Lazarus from the dead. And did this convince the obstinate and unbelieving Jews? No. Why? Were not the evidences clear enough, and the circumstances sufficiently attested? They were incontrovertible; so: and yet so far were the Jews from believing, that they became more enraged; and from that hour conspired against the life both of Lazarus and Christ."

After all, many are desirous of seeing an inhabitant of the other world, or they wish to converse with one to know what passes there. Curiosity and infidelity are as insatiable as they are unreasonable. Here, however, God steps out of the common way to indulge them. You wish to see a disembodied spirit?—Make way!—Here is a damned soul, which Christ has evoked from the hell of fire! Hear him! Hear him tell of his torments! Hear him utter his anguish! Listen to the sighs and groans which are wrung from his soul by the tortures he endures! Hear him asking for a drop of water to cool his tongue! Telling you that he is tormented in that flame; and warning you to repent, that you come not into that place of torture! How solemn is the warning! How awful this voice! 'But where is he? We cannot see him!' It is true, you cannot see him: God in his mercy has spared you this punishment for the present. How could you bear the sight of this damned spirit? Your strength would be dissolved, and your nature fail at the appearance. To alarm, to convince, and to save you if possible, the merciful Christ keeps him, as it were, behind the veil, and holds a conversation with him in your hearing:—a conversation which you have neither faith nor courage to hold with him yourselves. And now that this conversation is ended, permit me to re-assess, that if you hear not Moses and the Prophets, Christ and his Apostles, you will not be persuaded even by the heart-rending and soul-appalling accents of the reprobate spirit, who has spoken to you from among the dead."

#### PULPIT ELOQUENCE.

"Obey the Scriptures or you perish." You may despise the honor done you by the Majesty above, you may spurn the sovereignty of Almighty God, you may revolt from creation's universal rule to bow before its Creator, and stand in momentary rebellion against its ordinances; his overtures of mercy you may cast contempt on, and crucify afresh the royal personage who bears them; and you may riot in your licentious liberty for a while, and make game of his indulgence and long suffering. But come at length it will, when revenge shall array herself to go forth, and anguish shall attend her, and from the wheels of their chariot ruin and dismay shall shoot far and wide among the enemies of the king, whose desolation shall not tarry, and whose destruction, as the wing of the whirlwind, shall be swift—hopeless as the conclusion of eternity, and the reversion of doom. When around the fiery conclave of the wasteful pit the clang of grief shall ring, and the flinty heart which repelled tender mercy shall strike its fangs into its proper bosom; and the soft and gentle spirit which dissolved in voluptuous pleasures, shall dissolve in weeping sorrows and outbursting lamentations; and the gay play of time shall depart; and sportful liberty shall be bound for ever in the chain of obdurate necessity. The green earth with all its blooming beauty and bowers of peace shall depart. The morning and evening salutations of kinsmen shall depart, and the ever welcome voice of friend, and the tender whispering of full hearted affection, shall depart, for the sad discord of weeping, and wailing, and gnashing of teeth. And the tender names of children, and father and mother, and wife and husband, with the communion of domestic love and mutual affection, and the inward tenderness of natural instinct, which family cohabit, when uninvaded by discord, wraps the live long day into one sweet tender emotion, making earth's lowly scenes worthy of heaven itself—All shall pass away; and instead shall come the level lake that burneth, and the solitary dungeon, and the desolate bosom, and the throes and tossings of horror and hopelessness, and the worm that dieth not, and the fire that is not quenched.

"Tis written, 'tis written, 'tis sealed of heaven, and a few years shall reveal it all. Be assured it is even so to happen to the despisers of holy writ. With this in arrear, what boots liberty, pleasure, enjoyment—all within the hour-glass of time, or the round of earth's continent, all the sensibilities of life, all the powers of man, all the attractions of women!"—*Rev. Edward Irving.*

#### MISSIONARY.

From the Missionary Herald for January. PALESTINE MISSION.

FROM MR. GOODALL TO THE CORRESPONDING SECRETARY.

The following communication is dated "Beyroot, (Syria) June 19, 1826.

My design in this communication, is to state a few facts, which have an important bearing on this mission, and which will place before you some of its interesting features; and as they are entirely unconnected with each other, I shall arrange them under separate heads.

**Of the Jews.** When we first came to Beyroot, the Jews had no more dealings with us, than they had of old with the Samaritans. We could not induce them even to call upon us; and if we visited them or their school, they looked upon us with the eye of suspicion. But a course of uniform kindness on our part has apparently overcome many of their prejudices, and inspired them with confidence; and we now have much intercourse and religious conversation with them. Two years ago they would purchase only a certain edition of the Old Testament; now they come a journey of several days, and purchase even the prohibited edition. Then they would not purchase the Prophets by themselves, and the very name of the New Testament appeared to excite great uneasiness and abhorrence in their mind; now they purchase not only the Prophets but even the New Testament also, when it is bound up with their own scriptures. Then they had no other idea of Christianity than what they had acquired by seeing the superstitious, idolatrous, and abominations of these corrupt churches; now a few of those in Beyroot have had entirely different views presented to their minds, and many solemn considerations urged upon them. One individual, with whom we have had the most conversation, has promised to read the New Testament, and to believe in Christ, if he finds evidence that he is the true Messiah. We had just succeeded in establishing a school among them, when it was broken up amidst those terrible occurrences, which followed the visit of the Greeks here, and has not been since renewed. The Jews, like the Christians, are lamentably ignorant of their own Scriptures; and, like the latter, have incorporated with divine truth so many of their own traditions, legends and absurd tales, that to bring them back to the simple word of God, is like clearing away piles of rubbish, which have been accumulating for many centuries.

**Of the Armenians.** You already know, that the Archbishop at Sidon, the Archbishop in my family, and the monk in my service, have married wives, in violation of the most sacred canons of their own, and of all the oriental churches. This bold step of theirs, in breaking away from the customs of their fathers, has been noised abroad through the whole country, and has produced not a little excitement. Another Armenian monk, has also recently followed their example, under circumstances of special interest, which are as follows:

Archbishop Jacob Aga, at Sidon, sent him to Damascus to transact business with the Pasha. The Pasha made many particular inquiries respecting the Archbishop, his age, circumstances, family, character, &c.; and similar inquiries, also, respecting the Archbishop, who is with me at Beyroot. He then said to the Cadi, the Mulla, the Mufti, and all his courtiers about him: "Listen: one year ago, while I was with the Grand Vizier at Constantinople, the Armenian Patriarch came before him, with a long complaint in writing against Jacob Aga, and Signor Carabet, for marrying wives; saying it was contrary to their sacred books, an innovation in their church, &c. &c. But before he had finished what he had written, the Grand Vizier, looking at him with a smile of contempt, said, 'You may put up your papers, if your books are opposed to the marriage of the clergy, your books are not sacred, they are false. Our books are true and sacred. The Koran is from God, and commands marriage in all.' With this he dismissed the Patriarch." Then turning to the Armenian, the Pasha said, "Are you not also a monk?" Being answered in the affirmative, "I advise you as a friend," said he, "to follow your false books no longer, but to take a wife." The Armenian, overjoyed, hastened back to Sidon, on the next day after his arrival married a wife, and the day following came to Beyroot, to inform us of all that had passed.

One important benefit of these marriages has been, to excite inquiry, to bring the Bible into notice, and to lead to the examination of other customs and canons, which have led the sanction of ages, and all the corroboration, which pretended miracles could give. I do not think I state more than sober facts will justify. When I say, that the Armenians appear to be awakening from the slumber of many generations, and to be in a state well suited to receive a powerful and desirable impression from the labors, and examples, and instructions of able and devoted missionaries.

Jacob Aga, at Sidon, collects his neighbors every Sabbath, and reads with them, or to them, the sacred Scriptures, interspersing the same with remarks, which, though probably not very experimental or spiritual, yet serve to direct men's attention to the Bible, and thus to "prepare the way of the Lord." Two or three individuals, and one of them of the Greek Catholic church, now enter into all his views, and take part with him in all his discussions.

Signor Wortabet, in my service, who left the convent about a year and a half ago, as wild and as thoughtless, as it was in the nature of a convent to make him, has now apparently conviction of sin, and is an earnest inquirer, not so much to know what is truth, as to know what salvation is, and how it is to be obtained. After a deeply interesting conversation with him a few evenings since, in which I seemed really to have come once more into the province of the Holy Spirit, he made a request, which, as it was the first of the kind ever made to me in Syria, was deeply affecting to me. "I wish you," said he, "to pray for me. Pray that God would send his Holy Spirit to form in me a new nature. I pray more earnestly for this every day, and desire it more ardently, than any thing else, or than all things else in the world. But I fear, God will not hear my prayers. I think he will hear yours."—In this request, he was joined by another individual, of whom more presently.

**Of Individuals Inquirers.** It was not until within a few months, that we found any among the Arabs, who would acknowledge themselves to be in a state of sin and death. Every body "fasted twice a week, and thanked God, that he was not as other men." Several individuals appear now to be convinced, that they are now in a state of condemnation; and when asked the question, frankly confess, "I have been born again; I am dead in trespasses and sins; I am in the broad road that leadeth to destruction." On such minds, divine truth, of course, falls with additional power. Of this class are three of our schoolmasters.

A few no longer frequent the churches, nor confess to the priests, nor observe the fasts, nor pray to the saints, nor bow down before their images, nor regard the festivals in honor of them. Of this class, is an Arab youth of the Greek Church, who has been with me near two years. It is now more than six months, that he has professed to renounce all dependence for salvation upon the intercessions of the saints, the nu-

Since writing the above, we have learnt with grief, that the Jews, who bought the whole Bible in Hebrew, cut out the New Testament in many instances, if not in every one, and sold it in the Bazar for waste paper.

merous facts, the oft repeated prayers, and prescribed nostrums of his church, and to believe, that the blood of Christ alone can cleanse him from guilt. On the recent death of his mother, he refused to pay any thing to the priests to secure their prayers for her benefit. His father and brother and friends, first entreated, and then reviled him, and the priests threatened him; but he still persisted, saying, "I had better buy bread and give to the poor, for this will be a real charity; whereas, praying for ever for my mother, will not alter her condition." The priests said, that perhaps he would soon die, and nobody would pray for him. He replied, "I wish no one to pray for me if I am dead; it will be of no avail. Now while I am in life, I must love God, and read his word, and believe on Christ, and that is sufficient." "What! have you turned English?" they exclaimed. "It makes no difference what I am," said he, "if I am right."

Of this class, also, is another Arab youth of the same Church, about thirteen years of age, whom we have instructed in Italian and English, and caused to be instructed in the grammar of his own language, and in ancient and modern Greek. His name is Asaad Jacob; for more than three months he has been in my family, and is now of use to me in copying English and Italian, and writing Arabic and Greek. He was thoroughly superstitious, and really believed, as he recently told me, that the priests were able to pardon whatever sins he might be guilty of; and that, on this presumption, he might deliberately commit, before hand, any sin, which it might be by his interest or pleasure to commit. Many have been the conversations we have had with him, during eighteen months past, many the opportunities we have embraced of reading the Scriptures with him, and many and various the arguments we have set before him from the Bible; but not till after a long time, did there appear to be a surrender of his former erroneous opinions, or the least abatement of his confidence in the councils and fathers, and in the dogmas of the church. But in regard to all these things he is now entirely changed, and in consequence, has brought down upon himself the displeasure of his parents and friends, and the indignation of the priesthood. "Ah!" said one of his brothers, after urging him in vain to attend upon some of their foolish ceremonies, "you have become what I always said you would, if you had so much intercourse with these men, viz. a heretic." One of the priests, after railing him a considerable time in the church, broke out into exclamations like these; "Alas! unhappy youth, lost! lost! gone beyond redemption! undone for ever!"—He paused. "But is there no help? Can nothing be done to arrest divine vengeance, and to save this youth from everlasting fire?" After a second pause, he turned to Asaad, and said, with softened tones, "But perhaps there may yet be hope. If you will purchase a few candles to burn before the blessed Virgin, I will undertake your cause, and will save your soul from eternal death." This took place before he had broken off from all connexion with his church, and tended greatly to hasten his entire separation from it.

After such a change in his views, he thought himself, (as it would be very natural for him to think,) renewed in heart; but having become more acquainted with the nature of this change, he is now without hope, and is the individual, who united with Signor Wortabet in that interesting request above mentioned, that I would pray the Father to send them the Holy Spirit.

Of the younger brother of Asaad Shediak, we know but little at present, except that he refuses to go to confession, desires us to remember him in our prayers, and is called by the Patriarch a heretic and accused.

Another Maronite youth near us, appears to be in as interesting a state of mind, as any I have described. He had imbibed strong prejudices against us, and had avoided all intercourse with us, till his own mind had become deeply impressed by reading a New Testament, that fell in his way. He now comes almost every night to read the Scriptures with Mr. Bird, and to beg his prayers. He himself thinks that he has been born again; but, though his case appears hopeful, we choose for the present to suspend our opinion. The persecutions, which, unless "a great company of the priests become obedient to the faith" seem likely to fall heavily upon all who openly espouse the cause and the religion of the Bible, will doubtless, have the effect of preventing many from permanently joining us, whose hearts are not under an influence more than human. That such an influence begins to be felt here, we can no longer doubt. It really seems, as if this were "the acceptable year of the Lord," and as if the Holy Comforter, so long banished from these "regions of Kedar" once more the sweet abodes of peace and love. We have joy in our hearts; we have joy in our dwellings; and we look, with the most devout earnestness, and delightful anticipations, to the day, when such "times of refreshing shall come," as shall give joy to all the churches, and shall fill all heaven with praise.

Yours affectionately,

W. GOODALL.

#### REVIVALS.

##### LIVERMORE, ME.

We make the following extract from the Rev. John Atwell's letter to the Publisher of Zion's Herald.

While I have read the frequent accounts of the work of God in many parts of his vineyard; it has afforded me pleasure. I have felt an anxious desire that the Lord of the harvest would visit my charge in mercy, and favor us with a time of reformation; but, as a general thing, the time has not come. Notwithstanding, which some drops of mercy have fallen here of late. Several precious souls have recently professed converting grace; while a few, at least, are inquiring the way to Zion. I think that our prospects are more flattering at the present time than at any former period since I commenced my labors in this charge. We wait with anxiety to hear "what God the Lord will speak."

While we have had the unspeakable happiness of seeing some sinners awakened, some backsliders reclaimed, and some souls converted and made happy in the favor and love of God; we have also realized the benefit of piety in the triumphant death of some of the soldiers of the cross, who have recently been discharged and have gone to their eternal reward."

##### NORTHFIELD, N. H.

It has been a number of weeks since I gave you and the friends of Zion some intimations of a gracious work in Northfield. We then were looking for greater displays of God's power in the salvation of souls. We have seen the glory of God revealed and scores have been made happy in Jesus' love. The holy flame has spread into the adjoining town. Sanbornton has shared largely in the revival. In my last I intimated that some particular account might be given in future; but I am not yet prepared to give many particulars. Although the work has considerably abated, yet there are many still who enquire what they must do to be saved. Our meetings are well attended and the spirit of God is powerfully felt among the people.

Probably more than one hundred souls may be included within the circle of this revival, and they will hail the opening of the new year, 1827, with bright prospects of a never ending life, when nature's wheel shall roll no more. MATTHEW NEWMALL.

##### FOR ZION'S HERALD.

##### MONKTON, VT.

We have blessed revivals of religion in several places upon this circuit. The Lord is doing wonders amongst us; sinners are converted; mourners comforted, and believers built up in their moral, holy faith, and the new year is likely to be brought in with the shouts of many new born souls, lately translated out of the

kingdom of darkness into the kingdom of glory. Son. O what a jubilee to such souls! Heaven's peace and speed the gospel chariot in its course round the whole world. The rumbling of its wheels is heard on the tops of the mountains, and through the valleys, rolls through the earth, bearing the glad news of the gospel's love to a fallen and perishing world. More years shall have rolled into eternity, before the gospel shall have reached the most distant haunts of cruelty, and awakened hopes of the most distant prospects of thousands of the now deluded and superstitious idolatry. NOAH LEVING.

Monkton, Dec. 26, 1826.

##### CANAAN, N. H.

TO THE PUBLISHER OF ZION'S HERALD.

I would inform you that the reformation on this circuit still continues, and since I wrote last a party of work has commenced in Springfield. A party of more than a hundred members were present, and the prospect is still glorious. Of the dear brethren would pray for us, that the glorious work may still go on and extend, until all are out of the ark of safety, may take shelter in. Your son in the gospel, CALB DUNN.

Canaan, Dec. 28.

**Revivals in Georgia.**—A letter from Georgia, published in the N. Y. Observer says, "a new revival has commenced among the members of a large church at Milledgeville. At an anxious meeting, they were inquirers, and 5 or 6 indulged in the joy they had found the Messiah." At Atlanta, Ga. 30 students were subjects of a revival, and the good work had commenced in several other places in the state.

About 60 persons in West Boylston, Mass. recently indulged a hope in Christ; and there were also symptoms of the revival extending into the neighboring towns. In Brookfield, Ms. there is great attention to religion in the first Congregational society, and in the Female Academy in that town.

An interesting revival of religion, we understand, a recent communication is commencing in Newham West, N. H. in the Rev. Mr. Talbot's church and society. The church are awakened from their slumbers; and impenitent sinners are alarmed; and instances of conversion have already occurred.



WEDNESDAY, JANUARY 10, 1827

We have received the melancholy intelligence of the death of the able and amiable Principal of the Maine Wesleyan Seminary, at Readfield—Mr. E. Zenas Caldwell, A. B. He was taken with lightning at the Kings some time since while in the discharge of his duties at the seminary—was removed to his father's in Hebron, where he departed this life on the 21st of Dec. in the 27th year of his age. A member of this useful man will be presented next week.

With unfeigned pleasure we give a place to a communication that appeared, early last week, in the Boston Commercial Gazette, on the subject of "Female Domesticity." The benevolent writer has done us a service to the cause of mercy in bringing this subject before the public, and we hope that he may receive rich reward in seeing the evils, which he has denounced and deplores, speedily remedied. The evils, which those unfortunate females suffer, who, from necessity, are obliged to seek places of service in this city, are briefly mentioned in the following communication—yet, from motives of delicacy or expediency, the latter is not told. The man of pleasure could tell from what source he draws information of victims, whose young and friendless circumstances make an easy prey to the brutality of his lust; the coachman and hack driver are well acquainted with places where they can procure intelligence of those, who, from their peculiar situation, may be most likely to subvert the pleasures of some wealthy debauchee, whose man has set this guilty machinery in motion.

It may, perhaps, be well that the extent and peculiar modes of this evil should never be fully known; indeed, it is difficult for a person of virtuous life to know all the arts of darkness. Let the religious and virtuous part of this city take a determined stand on this subject, and act as if there was danger, while the inexperienced stranger was seeking a place for service, that the eye of the destroyer might, at the very moment, be upon her, and they will not act far from right.

The following fact, which occurred in this city a few days since, is conclusive evidence of the necessity of the present mode in which female domesticity obtains intelligence of places. A middle aged woman, of very respectable character, who has always lived in good families, was under the necessity of applying to an intelligence office. She went to one which, perhaps, sustains as good reputation as any in the city, while she was making known the particulars of her wishes, a man of decent address, rather in the decline of life, entered the office. He learned her history, said that he lived just out of the city, over the avenue bridge—was in want of such a domestic—that was with in the city with him, and visiting a friend in Beacon street, and that, if she would follow him, he would present her to his wife, who would doubtless be pleased to employ her. She accordingly followed him, and before he had passed through Beacon street, he introduced her to take his arm; which she refused as improper for one in her situation. He then confessed that he had no wife—said that his chaise stood in Charles street, and if she would accompany him over the bridge to his house she should receive two dollars per week for her services; she fled from him, and related the particulars to her friends, who have no doubt of her veracity.

From the Boston Gazette.

##### FEMALE DOMESTICS.

The condition of many female domestics in this city is truly deplorable. They sometimes reside in families where their true interests are neglected; if they are directly influenced to adopt pernicious habits, they often associate, almost necessarily, with those who are bent to do evil. When out of employ, and too poor to obtain board in regular houses, they fall into the company. Even from their first entrance among us, they are like inexperienced seamen on a hostile sea, without rudder or compass. They come from the country with good principles and habits; but without a friend or protector, without knowledge of the temptations of a city, and with all the unsuspecting simplicity

of youth and innocence. They are taken to a tavern, or a boarding house, or to fall. They repair to "Intelligence for places. These find the without regard to their welfare while finding them employment, way of transgression and ruin. A class of persons, which supplies House of Correction, and imposes of providing a Penitent Females save some by pulling them out of they suffer, renders them so frequent in a family, and makes the domestics so grievous and people I need not enlarge. My remarks, and I trust, duly appreciated be done to meliorate their condition many will rejoice to assist in would prompt us; and self-interest comfort depends essentially on the work. Something has been done at York, and other places, with much a Registry office, under the management, where girls may apply, may look for girls, with confidence this we want a boarding house, a safe home, and cheap living, here, or while they are occasion. Something of this kind is in agitation these remarks for the consideration. The subject will soon be presented it will meet with their decided support, as I am sure it will, if the proposed shall seem to them well.

**Harriet and her cousin.** or We have been presented with bearing the above title, lately Whipple and Lawrence, of Salem first American from the 4th Edition a work peculiarly interesting to be read with perfect safety by describe love scenes, except in where hearts, cold and unfruitful were operated upon by the Spirit with love unspeakable. The character who had always enjoyed the privileges of her pious parents, features. It has every mark of and yet, from a foolish habit which ing her private feelings from her in her mind was kept in concealment. At length her pious and amiable daughter is "born again," and fills his bosom and thist of her described. The story then presents et as making swift advances in confessed Jesus before men, and cross.

The remainder of the narrative a very trying situation. She is seen a grandfather, who had long father, because he was a "Methu honor that cometh from God men. The wealthy grandfather Harriet found at his house, founded prejudices against religion, truth; before Harriet's amiable ment these long cherished errors made the happy instrument of her proper place in her grandfather's imparting new views to the mind.

##### VERMONT COLONIZATION.

We have just received the society, accompanied with a sermon fessor Hough, of Middlebury College, and a small tract, entitled "Slavery." This last mentioned degrading a picture of the moral or part of the slaves in our country us the most unalloyed pleasure. These "facts." We have room an extract from the "Facts re-

"Slavery prevents the establishment Marriage is the origin of our moral The Christian religion has defined relation indissoluble. It has tations of the divine law, and of the divine approbation. Both pronouncement is sacred. All in this institution is regarded or corrupt or pure, exalted or debased towards the overthrow of all mo France, was the infamous declaration been too long under the tyrant husbands." Now, among the slave marriage is rarely solemnized. It is, annually more than four thousand to youth they are accither in a state of nudity. The last. They indulge their youth, without reproach. From their appetite is gratified without dominious practice many of the de. The degraded females ge honor to be thus noticed by their master, uses his right power, to force a compliance with his impatient appetite no law, but inclination—no duty, but mere animal gratification, and wife, not because God leave his father and mother, but because they happen to be father and mother: what can the filial or filial obedience?—The world, are they not such others. If the slave visits his master with the labor of the week, he is the lash of the patrol. Slave his wives or children. They being as the absolute property of their master, they cannot com from them, and sorrow equally so: natural affection? can they not feel those slaves, who come together to continue the connexion now pleasure or caprice of the party faithful, the husband leaves her in turn uses the same licentious and is false, the wife quarrels the lash comes in to end the minimality in all this? or can which takes away the name of censure and elude the threatened punishment. Whoremongers and adulterers.—Thus marriage is reduced to a mere carnal gratification. Among the slaves it is a vicious songs and wanton games without restraint. Those who refuse of this lawless and unchristian pleasure of infamy, and traffic in human beings, and young are raised from the watchful care of the lowest depth of the







